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Plato and the stoics were right. Only the good have real capacity for friendship. From the Pythagorean, at least, down through the academy, porch and grove, it was developed among most philosophic schools, except the sophists. So Aristotle's *amicus Plato, sed majis amica veritas* was bold as it was historically important. In the relations between teacher and pupil, friendship has one of its chief, if not its chief, and most desiderated fields. It must be absolutely pure, free and spontaneous. The duty element alloys it. It is a token of moral distinction — the passion of noble and delicate souls; as it loses in extent, it gains in quality, and vice versa. To-day social and political and other interests have almost extinguished it. Especially since the day of romantic love of women, and since modern education has made them the companions of men, friendship in the classical sense is little developed or employed, but it still preserves its moral charm, and is cherished by great, delicate and generous souls. It is still for many the core of their moral life. While it is no longer a cosmic force as in early philosophic systems, and no longer fills a place as large as did love in the ages of the early Christians and chivalry, it is on the verge of a renovation, both in ethics and in modern life.

#### V.—PHILOSOPHICAL.

*Eros und Erkenntniss bei Plato, in ihrer gegenseitigen Förderung und Ergänzung.* Von CARL BOETTICHER. Berlin, 1894. Wis. Beiträge für Jahresbericht des Luisenstädtischen Gymnasiums.

Neither M. Koch nor H. Hille has really shaken the Schleiermacher-Zeller idea of Eros as identical with the philosophic impulse. Plato himself probably lived out this idea, but the Eros is also clearly connected with the theory of knowledge. From a study of this doctrine in the *Lysis*, *Phædrus* and the *Symposium*, the author concludes that both Eros and knowledge point to pre-existence and immortality. One seeks the beautiful-good, and the other true existence. These are the same, but the good is supreme and so love is highest. Knowledge is reminiscence, and is determined by the degree of perfection which Eros attains, for the latter is but the impulse to the pre-existent, to get back or return, as some etymologists of religion suggest. It is the bottom lust toward perfection.

*Wesen und Entstehung des Gewissens, eine Psychologie der Ethik.* Von DR. TH. ELSENHAUS. Leipzig, 1894, pp. 334.

This essay obtained the first prize offered by the theological faculty in Tübingen for the best treatment of the question whether the basal element of ethics is *a priori* or empirical, but it has since been greatly expanded and rewritten and radically changed. The first 160 pages are historical. The last part traces conscience up from biological bases, through organism and animal instinct, and the crude custom of primitive man. But the highest ideal of a completely evolved conscience is found in the Christian ideas of God's kingdom.

*Die Psychologie des Unsterblichkeitsglaubens und der Unsterblichkeitsleugnung.* Von G. RUNZE. Berlin, 1894, pp. 244.

The author, a Berlin professor, in his series of studies of comparative religious sciences, publishes this volume, which is to be followed by a second part on Immortality and Resurrection, as the first in his series. The idea of immortality originates partly in animism, partly in wish, in dream, in the difficulty of conceiv-

ing death, in the sense of retribution, and is one with the God-idea. Its negation by Mosaism, Buddhism, and Confucianism is discussed. For the general conclusions we are referred to the forthcoming volume. Great stress is laid on the worth of childhood for normal religious psychology and upon the principal *quod volumus credimus*, as even the gods are creatures of our wishes. The feeling that no trace of our earthly life can vanish in all the æons is neither pious nor true. It is not more the *horror nihili* than the impossibility of conceiving annihilation that constitutes the strong negative motive. Psychological considerations warrant no inference concerning the truth or error of an idea so profoundly and irresistibly motivated. This and more underlies all myth, dogma and revelation touching post-mortem existence.

*Einleitung in die Philosophie.* Von OSWALD KÜLPE, Professor an der Universität, Würzburg. Leipzig, 1895, pp. 276.

Called from Wundt's laboratory to the chair of philosophy, it is natural that Dr. Külpe should interest himself with the introduction to philosophy, and he states that this little volume arose from didactic needs and experiences. The author proposes a "complete orientation concerning the bearing and essence of philosophy," and would describe the "various independent tendencies and achievements in the past and present" with unprejudiced and equal interest, with an evaluation of their value, despite the unavoidable subjectivity and limitations of knowledge. As general disciplines he treats metaphysics, theory of knowledge and logic, and as special disciplines he takes up the philosophy of nature, psychology, ethics and the philosophy of right, æsthetics and philosophy of religion and of history. The tendencies he discusses are singularism and pluralism, materialism, spiritualism, dualism, monism, mechanism, teleology, determinism, and the theological and psychological tendencies in metaphysics. The epistemological directions are rationalism, empiricism, criticism, dogmatism, skepticism, positivism, idealism, realism and phenomenalism. The ethical sections are headed: views on the origin of morals, the morals of feeling and reflection, individualism and universalism, subjectivism and objectivism. The final sections are on the problem and system of philosophy.

Those who have heard Wundt's lectures upon the above philosophical tendencies or read his works will find little that is novel in this book. The revival of the old German idea of a propædæutic or encyclopedia of philosophy was a happy thought, and raises very interesting problems touching the progress of philosophy. Its first suggestion, even in the index, is that in America our professors are in danger of losing the sense of proportion among these disciplines in their teaching. If this is the best introduction, then the methods of inducting the novice through Locke, Berkeley and Hume, or ethics, or elemental logic, ethics or psychology, are wrong. If the object of such an introduction is to develop a bird's-eye knowledge of vast intellectual fields, Dr. Külpe is right, but from his standpoint philosophy is in so far an information study, and its culture power is not much evoked. On the whole one inclines to the view that such preliminary triangulation of vast mental spaces would prove dreary to American students, and that it is too abstract if not too superficial. Possibly a ripper scholar in the field, with larger experience in teaching, might bring out greater culture power than Dr. Külpe has done with all his hardihood in attempting an "ology" of all the philosophical isms.

G. S. H.